

THE CHRISTIAN CENTURY

FOR THE MEN AT THE FRONT

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Making Democracy Safe for the World

By Charles H. Brent

Millenarian Misuse of Scripture

By Herbert L. Willett

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The 20th Century Quarterly

For Adult and Young People's Bible Classes

Edited by Thomas Curtis Clark

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The CHRISTIAN CENTURY

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AUGUST 22, 1918

Number 32

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

What Will Win the War?

THE various slogans in use indicate the faith of different people in certain features of our national program to bring victory. Soon after we had entered the war we heard the note sounded, "Ships will win the war." Now that we are delivering the ships faster than the Germans can sink them, we are not saying so much about this part of our program. Others told us, "Food will win the war." The reasonableness of this argument struck us all. With our allies producing thirty per cent less food than they need for home use, it was apparent that America must make a herculean effort to supply their wants.

But we have one of the banner crops of our history, and still victory is not here, though it seems nearer than a year ago. Is it not time to propose a new slogan, "Religion will win the war"?

We can imagine two kinds of people shocked at this suggestion, the professional pacifist and the old-time orthodox. The pacifist, having erected peace into some sort of absolute, now regards the activities of the churches in behalf of the nation as a monster apostasy.

The old-time orthodox have had this conviction that religion deals with quite another matter. They hold that it is the business of religion now to prepare dying soldiers to get to heaven. There is truly a ministry to the dying, but religion in the minds of the thoughtful is a process of filling all of our daily life with the religious spirit.

If it is right for us to have the victory, religion ought to help win it. Religion is a builder of courage, of patience, of cheerfulness and of faith. The elements

that make up the finest morale in a nation are essentially religious in character. One side or the other will after a while break in spirit. Religion in America may build up the sense of a righteous cause and of a right defense of this cause, and this will in surest measure prove a defense to liberty and democracy throughout the world.

The Faith of the Soldiers

THE trying conditions of the war strip men's souls bare. The hypocrisies and conventionalities that mask us even from our best friends now drop off and each soul stands revealed in its true aspect.

The religious writers from the front have not yet had time to study adequately the religious life of the soldiers or to analyze and interpret such studies. We have chance allusions on the part of many writers which make it possible to form some preliminary estimates of just what this religious attitude is.

Much of the religion of the men at the front has been described as natural religion. It has its root in the desire for safety. Men who go into action seek the protecting care of some deity, only dimly visioned in faith, who shall bring them back again from their perils. Many of those who develop this naturalistic religion are experiencing for the first time anything like a religious attitude.

But this religion of naturalism may be rather quickly transformed into a truly Christian attitude. Donald Hankey tells of a man who lay in a shell hole looking up at the stars and who felt utterly helpless. As he was lying there, there came a strange new peace

to him. "God! God everywhere," he said, and from that day forward he had a new religious element in his life.

But even this experience lacks much of being the full experience of the modern Christian. The soldiers who have become centers for cheerfulness, kindness and good-will have added to the prayers of religion a social element which is essential to the well-rounded religious life.

Probably the worship element in the soldier is rather small, manifesting itself only in certain emergencies. The religious life that is most common is the religion of the Y. M. C. A. hut, where we have a religion of service expressing itself in deeds.

The religion the soldiers bring back from the trenches will transform our churches. We need to understand this fact, that we may be prepared to appropriate its strong qualities and supplement it where it is weak.

Liberalism Winning

IT was an accident of history—if there are any accidents of history—for which we are profoundly grateful, that Great Britain entered the war under a liberal ministry. The administration of Premier Asquith had been in large measure the administration of Lloyd George, who had inaugurated revolutionary reforms in behalf of the poor of his country.

At the outbreak of the war Americans were inclined to look upon the contest as the struggle of kings for place and power. It took time to reveal the war as a struggle between great forces in the modern world, one essentially progressive in its character and the other conservative. The German empire stands for age-long methods in government. Its frightfulness is only a revival of older modes of administration which we had hoped had disappeared from the world forever. On the other hand, the liberals of the world in places of power have been developing successfully a government which proceeded not with arbitrary authority but by securing the co-operation and good will of those who are governed.

In the long run, the religion which best fits the social situation will tend to be favored by the people. Should Germany win, there would be a great increase of power for Roman Catholics and for dogmatic Protestants. While the Pope has maintained an outward neutrality, he failed to protest the invasion and spoliation of Belgium, though Cardinal Mercier made the most earnest representations. His peace overtures have come at times which favored German plans. In the long run, every conservative force in the world both political and religious would be helped by a German victory.

But Germany will not win. A new age of freedom for the human race is about to dawn. Liberal governments throughout the world will feel that it is safe to proceed with their plans for the improvement of the conditions of the masses and for the extension of democracy. And by the same token, the non-dogmatic forms of religion are now about to come into their own. Creeds and interpretations can no longer be imposed

by cardinals or autocratic Protestant church cliques. Religion will be the expression of the free spirit of man.

The New Appreciation of Labor

THE war has brought decided changes in the labor situation. Though the economic system is rapidly altering to meet new conditions, there have been fewer strikes than formerly. This is partly due to government intervention in a number of essential industries, but it is only fair to admit that it is in part due to the patriotism of the workers themselves. They have felt the urgency of the war situation and have desired victory for the United States. The attitude of labor in this country is much more commendable than was the attitude of British labor at the opening of the war.

Furthermore, the organized labor interests of America have taken a firm stand against German propaganda. Their answer to the British workingmen may have been over-conservative, but it was wholesome for that country. The loyalty of American workingmen has brought a quickening of loyalty on the part of the working people of the allied countries.

These facts alone would be sufficient to account for a new attitude of friendliness in America for the labor unions, but there are still more significant facts which must be stated. We are made to realize that the working man is one of our most essential factors in modern war. It takes ten men at home to serve a soldier abroad and furnish the things needful for his warfare. Ship builders and machinists have been especially valuable factors in putting punch into the Foch drive this summer.

Is not the war a time for reconciliation of the social classes in our country? We are learning that no class may be dispensed with in our industrial system. The churches may well sound forth the message of reconciliation at the approaching labor day season. It will greatly advance the brotherhood of man to eliminate the class feeling of the pre-war time.

God in Current Events

HUMANITY will never be satisfied with a deistic God who created a world and then left it to its own devices. The strength of the faith cults, of the millennial sects, and of many another kind of fad religion is that at their core is a faith in a God who does things in the here and the now.

The old-time religionists cannot see God in other than supernatural events. They must have God furnishing good weather for allied cannonading or in other ways interfering with the material order in a miraculous way, to be sure that God is busy on our side. What they do not see is that the established habits of God are of more value to us than are special occurrences which are of doubtful interpretation.

The religious man can find many wonderful things at this present hour which are being wrought by none other than the power of God. For a hundred years,

God has been at work preparing for this hour of amity among the allied nations. A hundred years ago Great Britain was still aristocratic in her make-up and her common people had not learned the use of the House of Commons. America had made a great declaration of independence but was not yet aware of its full significance. Italy was not yet born. Russia was the most autocratic country in the world. But God has fostered the same great ideas among all these peoples. Their historic forms are different, but their political faith is the same. The spiritual unity of these great nations is one of the greatest miracles of the hour and is to be counted among the supernatural events.

When we remember how the French and British have held on through these hard years, not knowing whether we would come in with them or not, but with a wonderful faith in their cause, who kept them steadfast but God? In their stubborn resistance was a force larger than anything created by statesmen.

We need not hesitate to claim that God actually works in our modern world. He does not need to make the sun stand still to win victories. His is a far more subtle and powerful method of work. Not by power nor by might, but by my spirit, saith the Lord.

The War Cities

WHILE the war has brought a measure of change to every community, the changes in some cities are of a revolutionary character. In some cases the war industries are in fact creating new cities. In others, the camps and cantonments are doubling or trebling the population contiguous to the cities with results that are often dangerous. When a camp with thirty thousand men settles down by the side of a village of eighteen hundred, the adjustments to be made are enormous.

The Home Missions Council has a committee studying the situation and a report will be made recommending that the various denominational bodies take

action to meet the social and religious needs of these communities. Perhaps in no way is a home missionary society more needed than in meeting situations which would not be met by local initiative. A new boom town will not care for itself religiously in any adequate way.

The religious forces must go into these war cities and help in the enforcement of the laws. These new cities in the east can be just as abandoned in their life as any boom city in the west ever was, unless the religious forces are there. Saloons, gambling hells, houses of prostitution and other evil haunts spring up where there is no corrective in the way of a religious force in the community.

It is more in a constructive way, however, that the home missionary societies will serve in the new communities. They will undertake to supply quickly what the community lacks, such as clean amusement and organized hospitality for visitors in addition to the more distinctly religious activities. In some cases the war industries and camps will go on for years after the war, so that not all of the work done now for war cities will be of a transient nature. The churches will undoubtedly respond generously to any call for these needy communities.

The Value of Things Despised

A Parable of Safed the Sage

NOW There is an Handmaiden of the Lord whom I know and Honor, and she had an Accident, so that her Arm was Bound Up in a Sling. And I went to see her that I might Comfort her in her Affliction.

And I found her very Cheerful, for such is her Wont.

And I asked her what ailed her Arm, and she answered that she thought it was a Sprain, but that the Physician had given it a name such as Physicians give unto the ills of people who can afford it. And he told her that it would be well in a Fortnight or Thereabout, but meantime to be Careful, and look well to her Diet, and have a Specialist examine her Tonsils, and have an X-Ray made of her Teeth. For such is the habit of Physicians.

And I said, I am glad that it will soon be well. Meantime, be thou thankful that it is thy Left Hand.

And she answered and said, O Safed, art thou a Wise man, and hast thou nothing better to say to me? Behold, I have learned a better lesson than that.

And I asked her, What is the Lesson?

And she said, I am finding every blessed minute of the day how few things I can do with my Right hand alone. Wherefore, I am thanking God that all these years I have had a good Left hand, as well as a Right.

And I meditated, and I said, Thou hast well said. Well would it be for us all if we could learn thus the value of the things we despise. For the Right Hand is from God, and so also is the Left; and he who loveth his Right Hand should not forget to thank God that He hath given him the Left Hand also.

Believe, O Friend

By Edwin Markham

IMPOSSIBLE you say that man survives
The grave—that there are other lives?
More strange, O friend, that we should ever rise
Out of the dark to walk below these skies.
Once having risen into life and light,
We need not wonder at our deathless flight.

Life is the unbelievable; but now
That this Incredible has taught us how,
We can believe the all-imagining Power
That breathed the Cosmos forth as a golden flower,
Had potency in his breath
To plan us new surprises beyond death—
New spaces and new goals
For the adventure of ascending souls.

Be brave, O heart, be brave:
It is not strange man survives the grave:
'Twould be a stranger thing were he destroyed
Than that he ever vaulted from the void.

—The Nautilus.

Millenarian Misuse of Scripture

A Study of Erratic Employment of the Bible in the Advocacy of Advent Speculations

Nineteenth Article in the Series on the Second Coming of Christ.

MOHAMMED, the Prophet of Islam, paid the Christians a high compliment when he called them "the people of the Book." He had noted with approval their devotion to their Scriptures; and he would have been well pleased if he could have foreseen the veneration, amounting to idolatry, with which his Moslem followers came to regard the book he left them. The study of the Bible is the most rewarding of pursuits. And if one is to confine himself to the study of one book, the Bible above all other volumes should have that place. Yet there is timely warning in the proverb, "Beware of the man of one book." And the admonition is even the more needed when the Bible is the one book to which a man limits his attention. For no man ever understood the Scriptures who confined his studies to them alone.

Such a warning is particularly timely when it applies to the advocate of millenarian views. For the Bible requires some adequate knowledge of the background of Hebrew history, manners, practices, traditions, superstitions and delusions to enable its readers to follow with intelligence its rich and varied pages. Nothing is less likely to lead to sound understanding of its teachings than the application of Greco-Roman and occidental categories of thinking and speech to a literature which is oriental to its last fibre. And the very flowering of oriental mysticism out of the rich soil of Israel's life in the last centuries of the nation's existence was this singular product which we know as apocalypticism. To impose upon the literature of this romantic and picturesque movement the logical and ordered definitions of our western thinking is either to reduce it to a feeble and foolish cabalism or to transform it into a mysterious and awful system of portents, of which the few who count themselves initiated alone may claim the key. This second fate has befallen the Bible at the hands of millennialists.

HAS THE BIBLE AN ESCHATOLOGICAL PROGRAM?

One of the signal proofs of the divine origin and nature of the Holy Scriptures is their ability to survive the fantastic interpretations which eager but unfurnished exponents have imposed upon them. In no regard is this more true than in the perennial emergence of the Bible from the mass of apocalyptic theories with which it has been overlaid in various periods of its history. And if the process of disengagement from obscurantism is restricted in the present age, and loses somewhat its importance and necessity even in dramatic times like these, it is only because a sounder method of Bible study has removed the soil from the roots of these rank weeds that have tended in less intelligent periods to obscure the messages of prophets, apostles, and our Lord himself.

The first error into which the devotees of adventism and kindred speculations fall is the belief that the Bible discloses a definite program of future experience. This may take the form of a deliberate outline of historical happenings from the times of our Lord to the end of the world, or age, whenever that is to be; or it may be merely a scheme of final things from the day when Jesus is to return, or when the millennium is to begin, on to the final stage of the great drama. For it must be clearly kept in mind that the programs offered by these eschatologists are as numerous as the writers themselves. It would be difficult to find any two of them agreeing at all points. Yet each one is confident that his own scheme of future events is the true one. The different schools of pre-millennarians argue with spirit and enthusiasm against each other's theories, joining only in the happy certainty that all post-millennialists, and all who have no millennialistic tendencies, are in error.

The simple fact, however, impresses itself increasingly upon the student of the Scriptures, that while the various writers of our Bible had their own views as to the last things, and sometimes expressed them in the progress of their teaching upon the more vital points of the faith, they did not agree among themselves on this minor theme, and the Bible itself nowhere presents any clear and authoritative outline as to the time or manner of the end. As has been shown in these studies, beyond the possibility of denial, the most of the New Testament writers expected the coming of the Lord and the end of the world in that generation. Some of them, like Paul, had certain definite notions, which they did not hesitate to state, yet even the great apostle gave them a subordinate place in his own thinking and in his preaching. Others, like John the Revelator, had a much more elaborate plan, to which he gave an unquestioned importance in his scheme of the imminent close of the world order. But these two plans of Paul and the Apocalypse have little in common, and can be combined into one series of events only by dealing violently with one or the other, or with both. Yet this Procrustean method is the very one at which no millennialist hesitates. And herein lies the proof of the unjustifiable use of the Bible in the advocacy of any such scheme.

PURPOSE AND LIMITATIONS OF THE BIBLE

The Holy Scriptures have their purpose and their limitations. Their purpose is the disclosure of the nature and plans of God, as they were understood by the prophets of Israel, and brought to fuller manifestation by our Lord. In the process of that disclosure the writers made use of their own knowledge of events, their intellectual inheritance from the past, and whatever of their Jewish beliefs and traditions seemed of

value in the new experience, and not inconsistent with their Christian faith. Among these Jewish legacies was this one of apocalypticism. It had proved of value in dark days in the past. It offered suggestions for the strengthening of Christian courage in the difficult times through which the church of the first century was compelled to pass. But these apocalyptic hopes were only the by-products of a declining religion, and were in no degree a part of the inner texture of the new and wonderful Christian message which was taking its place in the world. Such expectations of present and catastrophic success for the church were not without worth in keeping alive the confidence of many members of the first community of believers. But they were superficial at best, and destined to be corrected by the experiences of the centuries to come.

The Bible presents many partial pictures of future blessedness, as the simple and undefinable fact of eternal life, so constantly kept in the forefront of the teachings of the Master and the apostles, gave warrant for doing. But the details of time and manner were never known, and therefore they could not be disclosed. Our Lord himself was anxious to let the disciples know that these matters were beyond even his knowledge, and in the keeping of God alone. As Professor Henry Drummond wrote, "The program of the future life has not yet been issued." And if it had been, there is no speech nor language in which we could understand it. The experiences of the new life of the spirit, freed from the limitations of the flesh, will be as much beyond the powers of our present minds to think or our present speech to describe as would be the wonder and activity of the present life to the unborn child, alive to be sure and dimly conscious and feebly animate, but incapable as yet of the great adventure of living.

Yet of course there is no method of restraining the capricious and imaginative mind, anxious to spell out future mysteries, from the nervous search of the Bible for foretokens of the end. The writers of the Scriptures, both the Old and New Testaments, were so saturated with the figurative and oriental spirit that they have left on record vivid representations of both historical and imaginative events on which the searchers for dramatic clothing for futurist hopes have seized with avid spirit. And these passages of Scripture, torn from their contexts, and robbed of all the meaning which their writers and their earlier readers found in them, are employed to furnish forth the motley portrayal of millennialist speculations.

MILLENNIAL CLAIMS

Attention has been given, in the section on the Millennium in this series, to the isolated and sporadic nature of the references made in the one brief section of the Apocalypse to the thousand years of the reign of Christ upon the earth (Rev. 20:1-6). There is not another allusion to such a doctrine in all the Bible from beginning to end. The millenarians feel the force of this isolation of their favorite text and attempt to strengthen their position by the assertion that one text is as good as many, for all are inerrent and authoritative.

But conscious that this is not a very convincing statement, they affirm with astonishing assurance that the millennial doctrine is taught in many other parts of the Scripture. In justification of this unwarranted claim they cite the sevenfold order of the days of creation, and appeal to that long suffering and misused text, 2 Peter 3:8, "A thousand years is as one day, and one day as a thousand years." Far from affording the least basis for the millennialistic speculation, this verse boldly affirms that there is no such thing with God as measuring time by human standards, for long and short spaces are alike to him. The very last meaning that could be imposed on this verse would be that of a fixed notation, such as is required by the theory.

One writer on the millennium quotes the threats of Isa. 24:22 against the foes of God in his day, that the kings and high ones shall be shut up like prisoners in a pit, and after many days they shall be visited and punished, and solemnly insists that the "many days" are the thousand years of the millennium. When once the sober principle of a historical interpretation is abandoned, books like Zechariah, Ezekiel, Daniel and Revelation become the happy hunting ground of a method of interpretation at once erratic and irrational, now literalistic and now completely imaginative. Fortunately the Bible cannot be injured by this process. It emerges from every fresh assault of the apocalyptists fresh and luminous. But in the meantime the deluded disciples of the method are fed with the husks of vision and fancy, when in the Father's house there is bread enough and to spare.

PERVERSIONS OF SCRIPTURE

Nothing could exceed the audacity and persistence with which the language of the Bible, no matter how used or when employed, is appropriated to the exploitation of eschatological notions by those who venture into these speculative regions. The fundamental questions of all legitimate Bible study,—“Who wrote this passage? When did he write it? To what group did he address himself? What did he mean by what he wrote? and, What did his first readers understand by his words?”—seem never to suggest themselves to the promoters of millennialist literature. The sober consideration of almost any of these questions in connection with most of the passages used to buttress the adventistic theory would demolish the fabric of fancy, and save the candid student from the common mistakes of the order.

It is not an easy or profitable task to examine the mass of books and pamphlets that have found their way into print in the furtherance of these apocalyptic views. Yet there is no better way to exhibit the ruthless and brutal manner in which the Bible is handled by men of this sort than to give a few out of hosts of illustrations that might be cited. And it must be kept in mind that the instances presented are not extreme cases, but such as make evident the perversity with which a book whose purpose is plain and whose interpretation is not difficult, is handled. From the wilderness of misquotation

which millennialist propaganda presents the following are taken almost at random:

The writer of Deuteronomy 33:2 presents a stately and impressive picture of the march of Jehovah at the time of the exodus through the desert with his people from Sinia to Zion. Millennialists quote this passage as a proof that Moses foresaw and described the second coming of Christ. Isaiah's promise to his people that in the future time of good the king of Judah shall reign in righteousness and the princes of the royal house rule with judgment (Isa. 33:1) is presented as an instance of prophetic vision of the second advent of Jesus. The psalmist who composed Psalm 72 pictured the approaching prosperity of Israel under a wise and powerful king. This is seized upon as a passage in proof of the second coming of Christ. Jeremiah, rebuking the nation for its waywardness, predicted an early chastisement of Jerusalem, and a time of good to follow, when the nations should look to the holy city for direction (Jer. 3:17). This is claimed by millenarians as a proof text in support of the doctrine of the thousand years of happiness under the personal reign of Jesus in Jerusalem. Ezekiel in Babylon described to his fellow exiles the city of Zion that was soon to be rebuilt in greater glory than ever upon their return to Palestine (Ezek. chaps. 42, 43). This passage is made the prediction of the building of the temple in Jerusalem at the second advent. Micah's promise that the former dominion of the city, which he calls the "tower of the flock," is to return in the days that are to follow the exile (Mic. 4:8), is made an assurance of the second advent and reign of Jesus upon earth. Zephaniah's denunciation of Judah and the neighboring lands (Zeph. 2:3, 3:8) included the vivid oriental threat that the earth should be devoured in the fire of the divine jealousy. This is pressed into service as a forecast of the second coming.

The merest tyro in biblical literature knows at a glance that there is not the remotest reference to the second advent in one of these passages, or a score of others that might be cited from the list worked and overworked in the interest of the millenarian theory. In the days when all portions of the Bible were regarded as of equal authority, and the distinction between the various portions had not been recognized as important, such crude appropriation of Old Testament utterances to the eschatological anticipations of New Testament saints might have passed as permissible, although one would have to go far back in the history of biblical science to find standing room for so crude a practice. But in days of fair intelligence like these men are called upon to repent of these unscrupulous perversions of Scripture. There are only two principles on which it is possible to account for such indefensible treatment of biblical texts. One is a deliberate intent to do violence to the plain teachings of the Scripture. The other is such intellectual inability to understand the basic elements of biblical literature and history. There is no comfort in believing that millenaria are morally delinquent more than others. The second explanation therefore alone remains.

The literature of pre-millennialism is voluminous.

Illustrations of the general theory and method of the various groups will be found in the books and pamphlets of Seiss, Kellogg, Andrews, Silver, Gaebelein, Gray and Blackstone, and in the reports of so-called prophetic conferences, held in Chicago and elsewhere. The errors and dangers of the various millennialist theories are presented in such works as those of Brown, Young, Berg, Eaton, Sheldon, Eckman, Mathews and Case.

The closing study of this series will deal with the Activities and Menace of Millennialism.

HERBERT L. WILLETT.

"The Baby Who Never Had Smiled"

They called him the Baby Who Never Had Smiled. The lady doctor found him in one of the factory dispensaries to which her Red Cross automobile climbed twice a week, in a smoky manufacturing village near the American front in France, so near, that the fire from the guns flashed on the sky at night and on still days when the fighting was heavy the "boom boom" itself could be plainly heard.

At noon the women from the factory brought in the babies for the lady doctor to see—and for some babies she gave medicine and for others advice and still others she took in her car back to the big barracks, once a military school, now marked with huge red crosses in the slate of their roofs to show strolling German aviators that they were a hospital.

"But your baby does not look very well," she said in correct American French to one woman who brought forward a year-old mite.

"No, madame," said the woman shyly. "He has never been well. First his eyes have been sore, then he has a rash, and I must be nearly always in the factory and can not take much care of him. He is always sick, and he is not like my other children—madame, he never has smiled!"

THEN THE CHANGE BEGAN

So the lady doctor took him to the hospital and had him bathed and put to sleep in a crib in one of the long white-washed rooms of the barracks. He spent weeks looking wisely at the nurses who brought him his food and gave him his bath. His two dozen compatriots in the ward weren't a very happy looking lot; most of them, too, come from the little villages of the frontier where war bore heavily on the mother and children whom a poilu father had had to leave behind; but as their cheeks grew plumper and pinker they learned to gurgle with joy at the sight of an approaching milk-bottle and to catch the nurse's finger gleefully.

"Never you mind," she would say, shaking that same finger at him, "we'll make a real baby out of you yet in spite of yourself." But he would only look at her like a wise little old man.

Other babies in the ward had names and when the night nurse came on she would say:

"Has Georgette been good today and eaten all her

meals properly?" or "I think Guillaume can go back to his mother next week, don't you?" But, though he had a card at the head of his bed with a name on it, no one ever used it. The other doctors would say, "How about that baby of yours that never has smiled?" "Has he laughed yet?" And the nurse would answer, "Not yet, but just you wait till he gets eight ounces fatter and see if he doesn't."

Parents come to visit on Sunday, and almost every week his mother went through the complicated formalities of even a short journey in the war zone and came toiling up the hill to the hospital. She rejoiced in the added ounces, in the vigorous fashion in which he could kick, in approaching teeth and other technical details. She was a tired little woman in black, but her face would light up as

she sat for hours beside his crib, prattling to him about his father in the army, his uncle who had fallen at Verdun (just over yonder, she would show the nurse pointing across the hills out the window) and about his older brothers and sister at home. But one day a glorified vision of the mother flew toward the nurse when she came to announce that visiting time was over—there were tears of happiness in her eyes—and she pointed incoherently to the crib where the Baby Who Had Smiled was belying his name with a broad infantile chuckle that showed unexpected dimples in his plump cheeks and puckered his mouth invitingly.

"See," said the mother, "only see! You of the American Red Cross have made my baby smile!"

Making Democracy Safe for the World

By Charles H. Brent

Senior Headquarters Chaplain of the American Expeditionary Forces in France

HE is a small man and but slimly endowed with courage who does not exult and thank God for having matched him with this, God's hour. It is neither presumptuous nor mad to face the world of today with fearlessness and expectancy. It is the normal temper of the Christian to look up and lift up his head in all times and all places but especially when hostile forces set their battle array. Unless we are reading the signs of the times amiss, the Kingdom of Heaven is close at hand, closer than we think, and some new phase of redemption draweth nigh. Nearness, however, is of no value unless its contents are seized and appropriated by skilled and courageous hands. This is not a mystical and paradoxical assertion but one borne out by an increasing volume of undeniable fact.

THE WAR IS A WEAPON

In the first place, a salutary whirlwind is sweeping through the world, bearing both life and death in its tearing, scorching breath. It is purifying and burnishing that which is durable and clean; it is withering and demolishing that which is unstable and unclean. The war is not the whirlwind. It is rather its weapon, unsheathed by man but wielded by God. The whirlwind is the fiery Spirit of God in a passion of love, bent on revealing the good and destroying the bad. He is so gentle that no grain of gold is lost in the process; so furious that no grain of dross escapes his wrath as he comes flying on the sombre wings of war.

We have suddenly learned what a faulty and unreliable thing civilization as we have known it hitherto was. We had outgrown it and did not know it. Our loyalty to mere continuity was our undoing. We resisted radical change as though the fault of those who advocated it was that they were too extreme, whereas the truth of the matter was that they were not extreme enough. Now we see gasping in the grip of death the

civilization which cajoled us into paying it divine honors. Its soul will live, but its body will die and rise again after the refinement of death, if we so will. Our part is not to try to keep it alive as it was, but to help it to die and win fresh life out of death. "What we are striving for is a new international order, based upon the broad universal principles of right and justice—no mere peace of shreds and patches."

The struggle today is through victory to a righteous and enduring peace—peace, not in the cold sense of cessation of war, but of a structural and temperamental change in the whole social order that will make war impossible. Nothing else will suffice. We can accept no terms of peace from the enemy that are not the repudiation of tyranny and the acknowledgment of his crime. But we, too, must admit where we are wrong. War will be inevitable so long as the framework and temper of the community life in small as well as in large units is chiefly competitive and aggressively self-assertive. We cannot hope to have international harmony, however fine the machinery of achieving it may be, if the principles of national life remain untouched and unchanged.

WHAT AFTER THE WAR?

It is of vital importance that this should be made clear without delay and without equivocation. We must know now exactly what we are going to do with peace when we return to our firesides again. Unless we do, we cannot insure morale sufficient to sustain us through conflict to victory. Our soldiers are radically different from those of the Central Powers. Ours are citizens first and soldiers second; citizens always, soldiers for a moment; soldiers only so far as arms are an indispensable means of securing freedom for the exercise of citizenship. Whereas theirs are soldiers first and citizens second; the State is force and the first duty of the citi-

zen is, according to the logic of the definition, to be a soldier: the contention that Prussia is an army in character and a nation in name is not an empty epigram but a self-confessed fact. The professional soldier and the professional politician have a common motto: "To the victors, the spoils." For the German it may be sufficient to inspire him with the expectation of victory as the final goal, because he is out for spoils. It is different with our Allies and ourselves. We are soldiers only for a season, and presently, please God, we shall be citizens with nothing of the soldier about us but a soldier's memory.

We must know what lies beyond in our national life. No one wishes to recall the old order. Everyone counts the emergency or *ad interim* order tolerable only until peace comes. So we must think straight, see clearly, and plan wisely. If we get the main features of life properly trimmed to a true plan in the lesser groups within our power, the larger unity will almost be a necessity flowing out of the other. A stable and righteous peace will make the world safe for democracy. But we must, conversely, make democracy safe for the world.

SOCIETY TO BE RESHAPED

There is the big task ready at hand for every citizen—we must determine what we are going to do nationally with peace when it is won, as won it must be. Those who think ahead will hold the future in the hollow of their hand. The time of preparation, however prolonged, will be all too short for the stupendous task of reshaping society fundamentally. Democracy is not a form of government; it is a principle of society. It determines the disposition and framework of government as one phase of social order. But it goes infinitely beyond statecraft. It is not extravagant to say that, unless our citizen soldiers are inspired with a satisfactory view of national as well as international democracy of tomorrow, they will not have enough impetus to win this war. And, even if they did, international peace would probably have as its immediate sequence national revolution and disorder. It is, however, a matter of principles rather than platforms.

The first need of our own country is a more democratic conception of the whole of society. It is a defect of democracy, as we have known it, that it has been translated too exclusively into terms of government. Lincoln did not intend his Gettysburg epigram to be a complete or a final definition of democracy, if indeed he thought of it as a definition at all. Democracy is, politically considered, government of, by, and for the people. The sort of people who compose the government determines the sort of government which will ensue. It will be good, bad, or indifferent according as the people are good, bad, or indifferent. There have been more pains spent in the American Republic to make the vote universal than to make the voter intelligent and clean. Democracy is in its largest sense the complete development of the complete capacity of complete man. Nothing short of it is sufficient for the opportunity.

Whatever may be the defects of the Army, it puts

a conception of complete manhood before the glitter and tinsel of accidental and superficial accessories and acquirements. The German conception of the soldier is a perfect military machine: the American, a complete man with a well trained body, a clean soul, and a free mind. The German conception of a soldier's duty is to obey the State. The American, to serve the commonwealth. The German purpose is to enslave. The American, to set men free. It is plain that, if this analysis be true, the war is between the soldier and the citizen. The former fights to militarize the world, the latter to enfranchise it.

There is, of course, a danger of militarizing our citizens. Yet there is absolutely no excuse for it. Militarization is the creation of military skill without regard to the means employed, provided a good fighting machine is the result. Its ethics are determined by necessity, not by principle. It is the creation of a mechanical brute, whose chief equipment is force and whose chief occupation is destruction.

The nation is being educated in the comprehensive school of mankind and a public conscience on the subject is in preparation which will control society more and more. The one thing for us to attempt to do is to translate Democracy into terms of the Kingdom of God as revealed in the uncontroverted portion of the teaching of Jesus Christ, and to read into civil life virtues some of which have become a commonplace in the Army.

A HOPEFUL SIGN

There are indications that men are beginning to think in terms of the whole race. For instance, the announcement at base camps in the British Expeditionary Forces, where there are huge aggregations of men, that a missionary subject will be presented, insures packed audiences of men who listen breathlessly to the last word. This is the record of a common experience and not a snap judgment from exceptional occasions. As a matter of fact, one explanation of missionary apathy in the past is that men have not been educated in the school of necessity to think in terms of the race. Our American custom has been too much to think sectionally for three years, nationally for one, and internationally only when compelled to do so. For the first time in history, entire nations are beginning to think internationally. We have a great distance to travel yet before this becomes a universal and controlling habit of mind, but it has gone far enough to preclude the possibility of any democratic country from sinking back into habits of insularity.

America is beginning to think and act internationally. She can no more cease from progressing in this direction than she can revert to colonial life. Our principles of government are so deeply set that our State Department is bound to be affected tremendously in all future handling of foreign affairs by a nation which in a first hand way is rapidly becoming interested in and acquainted with international affairs. The Society of Nations will be an impregnable guardian of peace only when or if the conduct of foreign affairs is as much

and as intelligently democratized as the domestic departments of government. The purity and truthfulness of the daily press are in this connection of more vital importance than its freedom.

THE ULTIMATE AIM OF THE WAR

Towering above everything else today is the growing conviction that the ultimate aim of this war is to give room in society for the Kingdom of God to dwell—the plain advocacy and application through the Church of those principles of Christian brotherhood which are steadily capturing the imagination and swaying the conduct of rapidly increasing numbers of men who have not counted their lives dear unto themselves. The things which, as they say, we have asked men to die for must be so fused with common life as to make men ready to live for them. The Church and the State, which have expected and executed the great sacrifices of our citizens which make every day in the year a saint's day, must, when the immediate purpose for which the sacrifices were demanded shall have been gained, present to the citizen such a programme of progress and richness as will be recognized by all to compensate for and be commensurate with the pain and loss sustained. There must be a joy set before us which will inspire us to endure the Cross and despise the shame of the moment. It must be worked out and presented now. Tomorrow is too late for it. Now is the day of salvation.

It is inspiring and comforting to realize that, if we put the practical inauguration of the Kingdom of God among men as the ultimate aim of this war, we are not impeded from beginning the process forthwith. The Kingdom of God has as one of its main characteristics nearness. It is always available and outward conditions cannot exclude it. We can begin today committing our lives to its strong tide. Its restraints and inspirations, individual and social, are here, at hand, for the day, the hour, the moment. Again, it is not even dependent upon victory for its own highest triumph. Indeed, in the later statements of the aims of the war there have been eliminated elements that, had they stood, might have impeded rather than have aided the progress of a Kingdom whose roots are buried in the soil of meekness, humility, forgiveness, and love. The Kingdom of God is never so completely at home as in defeat and humiliation. Otherwise the Cross means nothing. The slow torture of Belgium has made place for the Kingdom in that nation now.

But, of course, the final expression for which we wait is a society as wide as mankind, marked by the main principles of the teaching of Christ. Between now and then there may be many *ad interim* defeats. Those are best able to use victory who have proved themselves able to use defeat to high advantage.

THE HANDICAP OF DIVIDED CHRISTIANITY

There is no lesson which the churches are learning in the war zone of greater importance than the impotence of our divided Christianity. It is absurd to aim at a united mankind, or even a united Christian civiliza-

tion, and to be content with a divided Church. Many are feverishly anxious for something to be done to bring us together, but the moment for action is slipping by without action. Surely, surely, there must eventually be two peace tables, one of the exhausted nations, the other of the exhausted churches. To have the former without the latter would mean that the spiritual vision and the moral conscience of the nations were superior to those of the churches. So far as the churches are concerned, if all of them will not gather at call in the name of Christ, the only solid foundation for the present, the sole hope of the future, at least those should gather who are ready and willing. There is enough catholic love, scholarship, impartiality, and intelligence in our ranks to safeguard and present the position of any absentees. The broken soul of the broken human family must give place to a whole soul in a whole family.

Unity in a real sense according to the mind of Christ, and not according to my mind or yours, is so elemental a phase of the Gospel that without it the Gospel is a force making not for order but for confusion. A confused Church will be a potent factor in maintaining a confused world. I see no glimmer of hope for permanent and fraternal peace among the nations without at least as permanent and fraternal a peace among the churches.

We, a complex and shattered world, stand face to face with the simple and only God. We view him as complex and try to reach him by complex methods. His simplicity is not found as a condescension, but as the supreme splendor of his character. When he is simple toward us, he rises, he does not stoop. When men and nations and churches shall have become as simple as his only laws, the two laws of love, require us to be, then the kingdoms of this world will become the Kingdom of God and of his Christ.

Keep the Home Fires Burning

By L. E. Lakin

WE have challenged the most formidable foe that ever went forth to enslave the race. They have been schooled to murder. They have come to respect nothing but power. To destroy and to kill is their religion. Such fiendish instruments of torture the dark ages were never able to produce. German "Kultur" surpasses all the heathenism that has gone before. This is our enemy, this the task.

To accomplish this task we have chosen our best. They are the choice of our communities, our churches, our homes. They were our strength; we relied upon them. They were our hope. Without them the morrow must be dark and lonely. We offer these, our boys, to serve our homes, our land, our age.

A brilliant thinker has said: "To read God's history aright, civilization and Christianity have not come from the survival of the fittest, but by the sacrifice of the best." The story of Curtius represents the method of the world's

advancement. A great gulf suddenly opened in the city of Rome. The Oracle declared: "That which is most precious to Rome must be surrendered." The people brought their wine, their wheat, and their jewels, but the great gulf only yawned and cried for more. Finally Curtius threw himself into the abyss, saying: "That which is most precious to Rome is Rome's manhood." And the gulf was closed, and the city was saved.

They go—our best. This is the old world's way, and the old world's way must be.

We honor these, our chosen men. We honor all who are serving us, no matter from what land they come, but have double honor for those who go from us, and especially from our own church communities. We love them. Their number will increase.

These are no idle words; from our heart we speak them:

Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee—are all with thee.

With our boys our hearts will be. That they may do well their part and safely return is our ardent hope. If they must pay the price, may the Father take them with the "Well done." They will have served their country, humanity and their God. And then back from the front there comes a message. It is not the message of fear as to what may happen there. The message reads like this: "Sherman was right when he spoke of war. These scenes beggar description. Try to think of humanity's sorrows and sufferings from the beginning of time and you may have some idea of the daily toll that this war exacts. To you back home there we must look for daily help. To you (and there is pathos in that expression), to you must the future look. For God's sake, *keep the home fires burning.*" This is the message from the front: Keep the home fires burning.

Keep the shop open and the old factory going. It may not be financially profitable. You may have to run with a half force. But what matters that? You will lose but little. And when the boys come home, you have an opening for them. If you quit business now, when the boys return they will be without work. Positions will be scarce and applicants many. Our problems will not be solved with the coming of peace. Hard years will still be before us. They will be years of readjustment. Keep the home fires burning then. That will help when the boys come home.

We see a tendency here and there to limit our charitable and educational work. Such an agitation developed in England at the beginning of the war. But sane judgment said: Don't! We might as well face defeat today at the hands of the Germans as to face defeat twenty years hence at the hands of German "Kultur." For to close the schools would be simply a welcome to ignorance and barbarity. And may this sane judgment of England govern our policy in its relations to our schools and charitable institutions. If we read correctly the message from the front it is: Keep the home fires burning.

In the past we may have regarded the Church lightly and spiritual forces as puerile, but that day is past. We

must down with that chorus: The world is growing worse; it is at its worst. Evil men are growing worse, deceiving and being deceived. But there is a spiritual force that is stronger than ever before. Just read a letter from the front and you will be convinced. The writer, when here, thought but little of the Church and the message that it brought, but he is thinking now. He urges Mother to be more faithful, and Father to be true to the Eternal Cause, and his reason is: "*There is nothing that counts but God.*"

Keep the home fires burning—and do not forget the altar fires!

Jackson, Miss.

A Failure of Old Ideals

By Nicholas Velimivovic

MEN are seeing dimly through the smoke of battle the failure of their old ideals. They built high hopes a century ago on the assertion of the "rights of man" and the "rights of nations." The first were to be secured by good laws and institutions; the second by well-balanced treaties. What has come of it all? Every man for himself: capital against labor and labor against capital; every nation in Christendom trying to secure its trade against the rivalry of all the rest. "In holding fast to rights we have lost sight of duties, and above all, of the supreme duty of service and sacrifice." May we not pray that consideration for the interest of others, which we all commend in individuals, may, by the grace of God, become the "leading light and solid principle in international relations"; that nations may learn to serve one another, help one another, not merely in distress, but in all that furthers growth and progress—converted at last to the belief that this is really the best policy?

These are great thoughts, and most of us have small influence. But we can pray continually, hopefully, for those in power, that their eyes and hearts may be opened to the vision of the glory of God. Noble hearts, many of them; not far from the Kingdom of God. We need ask only this one thing; we need have no theories about what they ought to do; only pray that they may see the glory of God. Let us kneel down in a great quietness of spirit and bring before our minds, one by one, those who have power among the nations—those we call enemies as well as those we call friends. Kneeling beside them so, in as full sympathy with each one as we can attain by our knowledge of their helps and hindrances, let us call up before us the vision of the "glory of God in the face of Jesus Christ." Then pray, "Lord, open this man's eyes that he may see."

It is a selfish religion that grows querulous at its own coldness, and cannot stir the will till it attains a rapture. Our sole business is to abide and serve, to keep our assigned place and grow.—James Martineau.

Whoever would strike effective strokes for truth and ideas must be afoot often and early to impart the stuff of things into his thoughts: we must take the seasons into us if we will live in earnest and take life with the zest that life is.—Thoreau.

Labor Day in War Times

Making Democracy Safe for Labor

We cannot make the world safe for democracy without extending democracy to the world of labor. There can be no real and continuing political democracy without an industrial democracy. If we fight for the rights of oppressed nations we must also fight for the rights of oppressed classes within the nations. We cannot make the world safe for democracy without making democracy safe for the world. It is as true today as in Lincoln's day that a house divided against itself cannot stand. Lincoln spoke of a political division in the house in uttering that famous phrase, but he also saw the class division and warned of its perils. The great Emancipator was not an academic economist and doubtless knew little of the books on that subject, but he had a naive, almost intuitional wisdom in regard to all things human and his declaration that labor is the source of all wealth was far nearer the truth than were the postulates of the schools of Adam Smith and Ricardo. Lincoln was not a Marxian in saying this, nor is a modern who says it necessarily a Marxian or a socialist; but a seer with half a vision cannot but see that the trend of thinking today is toward Marx's contention and away from those of capitalism's defenders in the school of Ricardo.

In other words, sound thinking today tends overwhelmingly to substantiate Lincoln's declaration that the real source of value is in the creations of labor and that society's overwhelming debt is not primarily to the capitalist, but to the elemental creative factor—labor. "Labor," however, does not represent merely hand work; it represents *work*, and the man who works with mind is just as much a worker as he who labors with hand. In fact, how many work with mind or hand alone? All use both, some more of one than the other, but few one only. All laborers, so-called, use brains as well as brawn, and artizanship or "skilled labor" uses a maximum of brain work to direct the work of the hands. The writer recently heard a kid-gloved "professor" denounce heatedly those skilled workers who draw the "outrageous" wage of from ten to thirteen dollars per day in ship yards and other government works and utter ominous warnings of the horrors of the industrial revolution it portended if something was not done to thwart their "arrogance;" yet this same lily-handed son of a capitalist was educated from his father's earnings and drew from fifty to one hundred dollars per lecture for such effusions. Verily, whom the gods would slay they first make mad!

* * *

President Wilson as Leader of the New Industrial Democracy

President Wilson has been aptly called, by an European writer, the "President of the Allies" in his leadership to make the world safe for democracy. The manner in which the organized world of labor is putting itself solidly behind his peace terms makes him also the unofficial president of the new industrial democracy. It is a notable fact that in all allied countries organized labor has been first and foremost to adopt and acclaim his peace terms as its own and to demand that the respective governments do the same. Here at home his stand on industrial democracy, as concentered in the relations of capital and labor, constitutes a charter for industrial democracy. Let the doubting reader look up the reports of his commissions to inquire into the Bisbee deportations, the Mooney case and other labor troubles and his consequent action in relation thereto; also his appointment of the arbitration board and their various decisions upon the basis he formulated, and then read his Buffalo address of one year ago before the American Federation of Labor. Then, just to get a dramatic picture of the whole matter, turn back a few days in the daily paper

and read of the new charter of industrial democracy granted the steel workers in overthrowing the feudalistic regime of the mightiest of the world's industrial feudatories in regard to the right of collective bargaining and the privileges of the union, together with the grant of an eight-hour day.

There is little doubt that the President is quite as determined that industrial democracy shall win a victory in this war as that political democracy shall be made secure; his activities on its behalf are not so conspicuous because they are not related to the battle front, but they are none the less real and are quite as intimately related to the war though in the second line of defense.

Labor is coming into its own in a larger measure; it has been a long and weary battle from slavery up through serfdom and servantage to free labor, and even yet there is much to win before the man who has nothing to sell but his handicraft can cope with the man to whom law and custom give the prior right because he owns the machinery. Law and custom both base the relation of labor and capital, not on that of man to man, but upon the prior rights of property; thus capitalists can unite and deny their workmen that same privilege; thus they can claim the privileges of luxury and deny their workmen even the right to comforts; thus the "office" hours can be reduced to seven and eight per day while the factory hours are kept at ten and eleven. Industrial democracy will put the human equation first, reduce the hours of labor to those of the office and grant labor the same right to organization and collective bargaining as it now grants to employers. All this was approximated in the orders given the steel companies and is at least a good beginning in industrial democracy.

* * *

Making the Labor Day Sermon Count

The minister of the Gospel should celebrate this peaceful emancipation of labor as an event in the history of the coming of the Kingdom of God. He should so celebrate it because he preaches brotherhood and the Gospel of the "inasmuch as ye do it unto one of the least of these ye do it unto me;" because Jesus was a carpenter, a humble workman who toiled with his hands many years before taking up his special ministry and always made himself the friend of the poor; because the emancipation of labor is coming with peace instead of revolution in times that are so red with blood and in the midst of a world of labor in which so many cry for revolution; because labor looks suspiciously upon the church as a religious club of the well-to-do, where Jesus, the carpenter, has been transformed into a Christ of culture and business and middle-class rule.

And the minister should celebrate with a championship of labor's essential cause and not with sop to certain front pews wherein more is made of the errors of socialists and the mistakes of labor union leaders than of the fundamentals of industrial democracy. Socialists are merely the counterparts of capitalism and their class-conscious heresies are merely an answer to the class-consciousness of wealth; they are a vast minority in the world of labor and are not furnishing its leadership; so why bungle the issue by using such an occasion as Labor Day to denounce them, unless with the same breath the deficiencies, materialism and class power of the capitalist class be also denounced. Union labor's leaders have been guilty of many errors, and selfishness and materialism bulk large among them; they are of the same clay as the men they fight and they use the same tactics; but the issue is not one of personalities or classes, but a great human movement upward.

The minister cannot champion class or ism on either side; he will be much more tempted to please his business man in the pew than he will the absentee of the shop and road, but

if he has the courage of the prophet he will champion a great human cause as such and then mediate between personalities.

* * *

A Special Feature in Labor Day, 1918

The Federal Council of Churches has adopted the question of "The Church and Woman in Industry" for Labor Day treatment. The Social Service Commission has printed a pamphlet for the occasion which will be sent to any minister wishing it if he will drop a line to the writer at the Bible College, Columbia, Mo. The great reconstruction pronouncement of the British Labor Party is also commended for consideration. It was printed in a recent number of the Survey and in a supplement to the New Republic of March 23d, of this year. If neither are available, a copy can be obtained by sending ten cents to the Social Service Commission of the Federal Council of Churches, 105 E. 22nd St., New York. It is the most statesmanlike document on reconstruction and industrial democracy ever issued and seems to us to be in striking relief to the narrow viewpoint of Mr. Gompers in these critical days. Next week we propose to furnish some specific material for pulpit consideration on Labor Day.

ALVA W. TAYLOR.

The War

A Weekly Analysis

THE enemy retreat on the Picardy front, as this is written, has reached the edge of the old, entrenched Somme battle field, and he has stabilized his line temporarily by using the trenches for defense. The war of movement is at an end, and the war of positions has been resumed.

But the British and French advance has wiped out the Amiens salient and put an end to the ambitious plan of the enemy to separate the two armies by pushing his wedge westward down the Somme valley.

It is not improbable that the line of Albert-Bray-Chaulnes-Lassigny-Noyon upon which the enemy is now standing has been adopted merely for the purpose of gaining time in which to prepare stronger positions further east where he hopes to establish a permanent defensive front.

The present line is vulnerable—an assertion that may be proved true before this is printed. A better line could be made east of the upper Somme and the Canal du Nord. Retirement to this line, however, would necessitate, probably, a retirement further north to the Bapaume ridge, where he made his last stand prior to the great Hindenberg retreat of 1917.

There are indications in his withdrawal from salient positions on the channel port front, and north of the Ancre, that a radical rectification of his line is contemplated.

Should he vindicate these forecasts he will find it difficult to conceal from his people and his vassal allies the real significance of his action. It will be a confession that the hope for decisive victory is no longer entertained, and that he now fights merely to avert decisive defeat.

In any case this is true. With Germany, henceforth, the chief desire will be to end the war—not to win it—but to end it in a manner that will prevent the allies winning it. In other words, to end it with a compromise that will save the Hohenzollern dynasty and as much more as the allies can be persuaded to spare.

"End the war" is now a purely German phrase. Translated it means "Save Prussia from defeat, from the punishment that she deserves."

"Win the war" must be more than ever the watchword of every American. Prussia must not escape defeat and punishment. Prussia must not be saved. The world must be saved, and it can be saved only by Prussia's overthrow.

When the knowledge of German disasters on the western front spreads through the countries of eastern Europe, through

Austria and Bulgaria and Turkey, through Poland and the Baltic states and Russia, the allies of Germany will begin to think of some way of freeing themselves from the menace of complete defeat that threatens their over-lord, and the subject peoples will take new heart and turn with new confidence to the Allies for aid.

Germany realizes this, hence we hear of haste to appoint kings for the little conquered countries. She is eager to establish ownership and control before it is too late. She may hope that she will be able to recruit her dwindling forces from Poland and the Baltic states. It is, we think, a vain hope. These peoples are less willing than ever to take chances with the central powers.

Meantime there are promising signs in Russia. The collapse of the Bolsheviks seems to be imminent if not already accomplished. Lenine and Trotzky have fled from Moscow. Czechoslovak successes on the Volga and in Siberia indicate that the people are deserting the soviet government. Allied forces are now operating in the regions of Murmansk and Archangel, on both sides and south of the White Sea; at Vladivostok, where American troops have arrived, and in southeastern Russia, at Baku, on the Caspian, where a British force is adventuring, possibly in an effort to reach the Don Cossack territory. Germany's chance of exploiting Russia cheaply is over. It will cost her armies now if she undertakes it, and she has not the armies to spare.

S. J. DUNCAN-CLARK.

The Sunday School

Christian Giving*

ONE day the Master stood watching the people place their gifts in the temple chests. He saw rich men giving ostentatiously, even as they sometimes, but not always, do now; he saw tight-fisted middle-class people giving with marked conservatism (conservatism in giving being as bad as conservatism in theology—and often accompanying it). He noticed the people of all classes who gave generously and finally he was attracted by the remarkably generous gifts of a poor widow. Now, the thing which Jesus was observing in every case was the spirit which prompted the gift. The amount was insignificant in comparison with the love of religion which motivated the giving. This is a very comforting fact.

There is no surer index to a man's character than his giving. I recently have been thrown into association with a gentleman from another city. He is a well-trained man; he has remarkable ability in his chosen field; he is well-read; he is something of a philosopher—but he is stingy. It causes one to pity him. He loses so much by his tightness. He cannot make and keep friends on that account. He can keep everything else! Of a certain brilliant man I heard a wise old man say: "He may be very bright, but he can never be great—he is too tight." The years have proved the absolute truth of that prophesy. Generosity is the surest index of a man's character. That is the reason why a lot of tight little souls are conservative and stingy in everything—money and religion.

Generosity is a part of a broad and noble style of living. One should always be saying to himself, "I will always, and in all things, live like a gentleman." This is partly a matter of will and partly an affair of keen and discriminating imagination. Many people lack the mental power to think of themselves as they might well be. That is indeed a tragedy. Think of all the Great-Souls of the world, run through all the pages

* This article is based on the International Uniform lesson for September 1, "Christian Giving." Scripture, Luke 6:30-38; 21:1-4.



Rev. John E. Ewers

of history at your command and see for yourself that all great men and women have possessed the generous soul. Outstandingly, this was true of Jesus. He was the One who was perfectly generous. He gave of his sympathy to the weak; of his boundless personality to the little-souled; of his wonderful life in every way to every one. Had there been one trace of littleness in our matchless Christ, He could not have been Our Saviour. By as much as there is stinginess in us our value is imperiled.

You will notice this: There are people so big that they overcome all littleness round about them to a degree. Of course, there will always be some characters that you cannot win—even Christ failed to win that stiff-necked crowd of selfish men who put him to death. But to a degree we may disarm criticism, overpower evil, as a great organ or orchestra may drown out lesser discords. Do you not know many noble men and many gracious women who seem not only to live above littleness, but who discourage in all whom they meet the narrow, bigoted, selfish, unseemly elements? There will always be evil spirits who will refuse to rise to the best about them, but that should not dishearten us in our brave attempts to live our lives on a broad, generous, noble, cheerful scale.

I do not think we shall know much about generosity until we give our lives to some cause. It is not a matter of tithing, good as that may be for a start; it is a matter of complete dedication to a cause. This is the big note which the Christian Church in a world at war must strike eternally.

JOHN R. EWERS.

Books

THEORIES OF SOCIAL PROGRESS. By Arthur J. Todd, Ph.D., Professor of Sociology, University of Minnesota. Professor Todd does not dogmatize about the problem of what is progress, but he does believe it is a human goal and one that can be consciously forwarded. Neither does he overwork his thesis that it consists of conscious efforts to promote social justice, brotherhood and service. His review of the various schools, authors and parties that have formulated theories that time and the trying has proved only partial explanations of progress forbids that asks cynically, "What is progress?" and insinuates that it may be this or that, according to the ruling of the individual, the class or the times, and that after all there is no means of so testing any of the theories as to make any acceptable. The modern philosopher meets that issue by denying the possibility of mortal mind conceiving an absolute, and the social philosopher accepts the naive concept of human welfare in terms of the greatest good to the greatest number as sufficient norm for his work. There was also a negativism that came out of the new born evolutionary theory that would leave the world to wag on as it might, believing that in some mystic way the best would be accomplished. Our author posits that it is "by taking thought" that we shall promote human welfare and he makes education, consciously directed to that end, the sovereign means thereto. This demands an effective substituting of service for exploitation as the normative method of industrial, business and international life; it demands an ethic that is Christian, and its extension beyond personal contacts into all relations whether near or remote; and it demands a scientific method. Applied sociology furnishes the laboratory both for experimentation and method and must replace philosophy as chief of the scholarly vocations. The review of theories of social progress covers the chief of them in the past century and classifies them under the four heads of materialistic, biologic, institutional and idealist. The review of them is necessarily brief, but it is exceedingly well done, with thrusts at the heart of them that reveal in a few pages their vital parts. The style is vivid and readable and the book is not only commended to sociologists but to all whose fields of work require a summary of sociological theories. In common with all modern sociologists, Dr. Todd de-

mands an objective criteria for social thinking and effort towards a true science of society but he does not hold the effort to do thinking sociologically apart from human interest. He well says "a series of objective tests" because it is impossible that an object so multifarious as human society could ever be reduced to an objectivity akin to that made usable in the physical sciences. (Macmillan. \$2.85.)

PSYCHOLOGY AND PREACHING. By Chas. S. Gardner, Professor of Homiletics and Sociology in The Southern Baptist Theological Seminary. One who has read Professor Gardner's "Ethics of Jesus and Social Progress" will look to any new book he writes with anticipation. This volume is an able piece of work and fills a niche into which we have been looking with expectancy for some time. Teachers have long been studying their art psychologically and basing it thus upon scientific grounds; preaching has been studied from every other angle as an art; revivals have been analyzed psychologically and revivalists have sought for those psychological discoveries that would aid them in the manipulations of crowds; but the regular pulpit ministrant has received little of the best of modern psychology as an aid to his fine art of persuading and morally educating men in crowds. Effective preachers learn from observation and experience that getting the crowd close up together, having a room full even if it must be small to do it, singing "with a will," etc., are necessary for effective results; from a volume like this they have these and many other things of kindred interest analyzed and constructive suggestions made for their use in an educational and dignified manner. Here is also ample and able discussion of dialectic discourse and its limitations, of the use and abuse of emotionalism, of the power of suggestion, the crowd mind, attention, belief, feeling, voluntary action, the use of litany, ideals, etc. The chapter on "Occupational Types" is alone worth the price of the book; it is refreshing for the preacher to thus re-see himself through the spectrum. Religion requires "authority"; may the preacher therefore tend to acquire a dogmatic temperament? The pastor must be an example of piety; is there danger that he will become artificially grave and somber? What are the subtle temptations unconsciously influencing him through the very nature of his profession? This book is a rich find to the intelligent preacher. (Macmillan. \$2.)

A HISTORY OF THE GREAT WAR. Vol. III. By A. Conan Doyle. In Volume I of this history the author discussed the events of what he calls the year of recoil, 1914; in the second volume were treated the developments of 1915, the year of equilibrium; in the present volume the first of the years of attack and advance, 1916, is given ample description. The Battle of the Somme is the one big event of the year 1916; the story of the appearance of the "tank," that bizarre engine of warfare, is an interesting feature of the narrative, and from a military viewpoint, the first employment of cavalry—after the first months—is of interest. This historian has not only the gift of accuracy, but also the rare one of stirring narrative powers. Students of the great war should secure the first three volumes of Dr. Doyle's history and build foundations for a real war library. (Doran, \$2.)

THE HEART OF A SOLDIER. By Lauchlan Maclean Watt. The author of this volume of strikingly human war literature has served as chaplain of the Gordon Highlanders and the Black Watch, and is the author of "In the Land of War" and "The Soldier's Friend" as well as the writer of some of the most appealing verse of the War. The chapters of this book, entitled, "The Spirit of Pain," "The Soldier's Religion," "A Ruined World," and "Sons of the Manse," will be especially interesting to minister readers. The book is a human document of great value. (Doran, \$1.35.)

Any of the books reviewed in this department, or any other books now in print, may be secured from

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The Larger Christian World

A Department of Interdenominational Acquaintance

Labor Sunday This Year Has Special Feature.

The Social Service Commission of the Federal Council has sent out literature for the observance on September 1 of Labor Sunday, which will this year emphasize the idea of women in industry. Many women have left home to engage in the war industries and the communities to which they have gone have not provided proper housing facilities. These women are to be sought out by the church and offered the use of church rooms, when convenient, where the women may lunch. It is suggested that in some communities parish houses be secured as homes for these itinerant women workers. The questions of wages and hours are also important.

Moral Aims of the War to Be Emphasized

The Committee on the Moral Aims of the War has a splendid report for the months of April, May and June of this year. They had fifty-five speakers touring the country; these addressed 270 conferences of clergymen and 211 popular mass meetings, aggregating 16,060 ministers and 180,000 laymen. The work will be continued the coming year. The Bishop of Oxford has written: "I am anxious to get religious people of all kinds to press forward the idea of a League of Nations, leaving it, of course, to the politicians to settle the details, but asserting the principle. No one is more clear than I am as to the moral necessity of entering upon this awful war and of fighting it through; but I am exceedingly anxious that the moral aim in all of this should be kept clearly to the fore; and I fear that as the war goes on there is more and more necessity that great efforts should be made to secure this. The mere determination to beat Germany is apt to absorb all else. Whereas, in fact, we might defeat Germany and at the same time absorb so much of what is false in the spirit of the war as to defeat our professed aims in entering upon it. That is what makes me ready to do anything in my power to keep the right moral principle of the war to the fore."

Campaign for Armenian and Syrian Relief in November

It has been decided that the campaign for Armenian and Syrian Relief this fall will be promoted in November. The pastors of the country will be asked to preach on the theme on Sunday, November 24. The Authors' League and the Vigilantes have pledged themselves to support the campaign; this means the service of 2,700 writers. There are three million starving people in Bible lands, 400,000 of them being orphan children.

Chaplains Get Good Training at Kentucky School

The school for chaplains at Camp Taylor, in Kentucky, is continually improving its methods. There is a course on training camp activities in which the prospective chaplain is instructed in what the Y. M. C. A., Knights of Columbus and Jewish Welfare Board are doing. A book is being prepared on the tenets of the various religious bodies so the chaplain may understand and sympathize with soldiers of all communions. It is related that recently in France a man was shot and fell back dying. His chaplain was a Jewish rabbi, but when the man said he was a Catholic, the rabbi produced a cross and held it before his eyes.

Belgian Protestant Churches Work to Keep Churches Alive

The Belgian Protestants have braced themselves against the storms of war. During the past year they have contrib-

uted to the cause of religion about fifty per cent of what they used to give in times of peace and have given twelve per cent more than last year. Protestants of various countries are contributing to keep the churches alive, and the budget asked of America is \$40,000. The executive committee in Brussels has recently decided to increase the salary of Belgian pastors from \$400 to \$600 per year.

Gideons in Annual Meeting in Denver

The Gideons of America, an organization of commercial travelers with Christian motives, held their national meeting in Denver, July 25-28. Some of the founders of the society were there: John H. Nicholson, S. E. Hill and W. J. Knights. Among the meetings held was a prayer and praise service on Mount Genesee, one of the peaks near the city. Eleven thousand of the 400,000 traveling men of the country are Gideons. In addition to placing Bibles in the hotels, the Gideons hold religious meetings in various sections of the country.

New Men on Board of Missionary Education Movement

A great financial campaign will be promoted in the autumn in behalf of the Missionary Education Movement. Before the campaign begin three new men are to be added to the board of the organization: Dr. John A. Marquis, Dr. Charles E. Schaeffer, home secretary of the Reformed church, and Dr. Warren H. Wilson, superintendent of the Country Life Department of the Presbyterian Board.

ORVIS F. JORDAN.

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News of the Churches

Kentucky State Convention, Richmond, September 30-October 3

All plans are going forward at Richmond, Ky., in preparation for the Kentucky State convention, which will be held there September 30 to October 3, at the new First church building. Homer W. Carpenter, who has recently come to the pastorate there, writes that, in spite of the fact that the war has undoubtedly affected some church gatherings, it is believed that a large attendance will be recorded at the coming meeting. Richmond is a town of 7,000, with a large number of students in attendance at Madison Institute and Eastern Kentucky Normal.

J. Fred Jones Tells of Manhattan, Kan., Work

J. Fred Jones, secretary of the state work in Oklahoma, recently visited Manhattan, Kan., and reports with enthusiasm the church there led by pastor Otto C. Moomaw. This live business and college town now has a population of about 14,000 from transients drawn to the great army camp stationed at Manhattan. The college has about 3,000 students and there are from 25,000 to 60,000 men at the camp. The church thus has a great task. Mr. Jones writes: "The church and its preacher keep open house for the soldiers. Mr. Moomaw visits the camp often, searches out all our own boys he can, widens his acquaintance with others and many of them come to the services of the church of our own, and many others are making the good confession and among them many Catholic young men. Various groups of the young men attend the Bible classes. Also, great bodies of the boys come to building, at stated times, where they are entertained and refreshed on week evenings, and the house is open for their daily comfort. For the stated entertainments the churches at Highland and Anthony have aided in furnishing funds, but the Manhattan church has borne the brunt of it with pleasure. Mr. Moomaw has planned an educational program, which is offered to every student that will accept the opportunity; this includes courses of study on the History of the Chosen People, Comparative Religion, the Gospels and Sociology, and the Missionary Activities of the World."

Central Church, Youngstown, O., Has 109 Stars in Its Service Flag

One of the most impressive services ever held in Youngstown, O., was that at the recent dedication of the service flag of the church, in which 109 stars have place. A pleasing feature of the occasion was the unfurling of the flags of the five allied nations, the national anthems of the various nations being played during the unfurling of the flags. Two veterans of the Civil War assisted in the unveiling of the service flag. Superintendent Schrock, of Central Sunday school, delivered a patriotic address, and the pastor, William Dunn Ryan, followed with an address on "Heaven's Service Flag," in which his introductory words were as follows: "Almighty God gave his only Son to live, to fight, to die, for world freedom; and hung in the heavens a service flag containing a single star. And above our flag with this glorious galaxy of stars, I trust we may see heaven's service flag as the inspiration of all."

"The background was very dark on that far-off yesterday when wise men saw a star. A tyrant sat upon his throne. World empire was not a dream but a fact. The cry of the oppressed and afflicted could be heard in every street. Human life was cheap and the earth was deluged with the tears and the blood of the innocent. God looked with pity upon a world that was ruled by force instead of by principles of right and his service flag announced that he had entered the field of action to bring relief. This flag proclaimed a new message. Service and sacrifice are the two ennobling elements of life and they are now to find complete expression in one whose life is dedicated to a holy cause."

Nelson Trimble Writes From New South Wales

Nelson Trimble the unique, the Missouri pastor-evangelist, who is now doing a bit of touring, had reached New South Wales at last report, and sends a message from Sydney. Here is a portion of his interesting description of conditions in that part of the world: "This land, on topsy-turvy, needs several cargoes of Christian Centuries to be spread broadcast for spiritual enrichment, horizon broadening. If the apostles of reaction who hum and buzz about in our communion could spend a few months in Australia they would see the full fruits of their folly and might repent and turn before it is too late. The church has a strong hold in Australia on formal matters, but the real spirit of healthy religion as we know it in America is unknown here. For example, the church is strong for the Sabbath, whatever that is, and everything is tight shut one day. On the other hand, liquor drinking is almost universal, and I have scarcely found a dozen preachers against it. Lottery tickets are openly sold, and in a country of less than five million, 400,000 tickets are sold at each drawing and I have heard no preacher condemn. Formal religion is supreme; vital religion is unknown. Most of our churches are in Victoria and South Australia. I have attended several in New South Wales. This country has sent 7 per cent of its total population to France. In the United States this per cent would mean 7,700,000 men." * * *

—Texas Disciples have a big program for the coming year: to raise \$40,000 for Texas missions, enlist 100 ministerial students for Texas Christian University, and employ 50 evangelists, pastor-evangelists and other workers approved by the missionary board.

—Evanston, Ill., church, ministered to by Orvis F. Jordan, is talking a \$50,000 building, to be erected as soon as the war is over.

—George W. Hemry has sailed for France, where he will be engaged in Y. M. C. A. work. He has been preaching in Brooklyn, N. Y.

—Ray E. Rice, missionary in Damoh, C. P. India, writes thus of conditions there: "These are hard times in India. The crops are short. The wheat is very poor. The people will suffer much from the conditions which are sure to prevail this next year. It will not be strange if several fathers bring their children to us. They know that we will not refuse to take them."

—The Oakland, Cal., church has three members in "Y" service among the soldiers.

—The war is brought even nearer than before to the Norfolk, Va., pastor, Charles M. Watson, by the recent enlistment of his 18-year-old son. The young soldier is now at Plattsburg, N. Y. Charles M. Watson is perhaps as busy a war pastor as the brotherhood has enlisted because of his location at Norfolk, where many thousands of navies are in training.

—Elmo Higham, recently of Burlington, Ind., now leads at Milton, Ind.

—C. W. Cauble had charge of the rededication of the Hartsville, Ind., church the last Sunday of July.

—J. F. Quisenberry, pastor at Woodward, Okla., is doing "Y" work in his own and neighboring counties. Mr. Quisenberry has been very active in both "Y" and Red Cross work.

—C. M. Ashmore of Yoakum, Tex., has been given an appointment as army chaplain for overseas service.

—Charles McHatton, recently of Marysville, has been called to succeed Morton L. Rose at Watsonville, Cal.

—The largest school of the Disciples in Oregon is that at Milton, with 500 enrollment; the second largest being First, Portland. Roseburg school made the largest contribution to missions last year—an even \$115.

—S. G. Buckner of North Yakima, Wash., church, spent his vacation period this year motoring along the Pacific. With his family, he visited Seattle, Tacoma, American Lake, Camp Lewis, Portland and Turner, Ore.

—The new church building at Benton, Ill., will be dedicated in about six weeks. Evangelist R. H. Robertson has been ministering to this work during the building of the new home.

—J. C. Mullins, evangelist of the east central district of Illinois, reports that the Arthur church is the first in the district to become unanimous on missions. The church at St. Elmo is planning to follow next year.

—B. E. Watson, minister at Shirley, Ind., and student at Butler College and the College of Missions, won first place among several contestants in the Eastern Intercollegiate Prohibition Contest at Alliance, O., recently.

—A. K. Adcock of the Centralia, Ill., church is vacationing at Cambria, Ill., and expects to be back at his work September 1. This church raised its full emergency apportionment, and is preparing to dedicate its beautiful new house October 6. H. H. Peters will be in charge of the service.

—The church at Barney's Prairie, near Mt. Carmel, Ill., recently celebrated the 99th anniversary of its founding.

—Elmo B. Higham, a Butler graduate and a student at the University of Chicago for a year, will enter Yale School of Religion next month. Mr. Higham has for some time been preaching at Burlington, Ind., but returned to his home at Milton for ordination Aug. 4. The pastor, Firman C. McCormick, assisted by his senior elder, was in charge of the service of ordination.

—H. O. Breeden of the Fresno, Cal., church, was chairman of the committee on arrangements for the visit of George Adam Smith of Fresno. Mr. Breeden is reported again in excellent health.

—A. F. Van Slyke has tendered his resignation as minister at Clarkston, Wash., to close his work there the last of this month.

—There were twenty-one graduates at Eugene Bible College this year, and twenty-one persons were ordained to Christian service.

—S. E. Brewster of Lakewood, Ohio, church, has resigned there to enter "Y" and other war work. Mr. Brewster has had the honor of serving as president of the local chamber of commerce. He is the only minister in the country who has been so honored, it is reported.

—It is reported that there are 15,739 Christian Endeavors of the southern states in war service.

ST. LOUIS

UNION AVENUE
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—Claude E. Hill of Chattanooga, Tenn., is one of the vice-chairmen of the All-South Extension Committee of National Christian Endeavor.

—According to the recent report of Karl Lehmann, southern states secretary of the United Society of Christian Endeavor, the Disciples have 738 societies in the southland, being surpassed only by the southern Presbyterians, who have 906 societies. The Disciples are strongest in Kentucky.

—During the year just closed there were 121 accessions to the membership at First church, Oakland, Cal., where H. A. Van Winkle ministers.

—Bernard P. Smith of Kinston, N. C., is spending his vacation in Virginia. He

spoke at Piedmont Assembly, at Gordonsville; preached at Charlottesville, and attended a family reunion in Radford, Va. Most of his vacation will be spent in southwest Virginia, and at the end of this month he will return to Kinston, where he has recently been elected for his ninth year's service by unanimous vote.

—Six auto loads of Endeavorers from the church at Ottawa, Kan., recently went to Norwood church, holding a meeting there.

—The Christian Endeavor organization at First church, Muskogee, Okla., is planning to organize societies in all towns round about Muskogee.

—Two new missionaries for Africa are Miss Wilhelmina Smith of Illinois, a graduate of the University of Illinois and of the College of Missions, and Miss Ruth Musgrove of Texas, who is also a graduate of the same schools. Both will go to the Congo region.

—The church at Fayetteville, Ark., is raising \$700 for the hospital at Batang, Tibet. C. A. Finch ministers at Fayetteville.

—Mr. and Mrs. F. E. Livengood will soon sail for mission work in India. Mr. Livengood is a graduate of the University of Kansas and of Yale. Mr. and Mrs. Herbert Swanson will be located in Vigan, P. I. Mr. Swanson is a "Drake" and recently won his M. A. degree at the University of Chicago.

—Royal J. Dye, M. D., who served the foreign society on the Congo in the early days of the mission there, and who has since his return from Africa been aiding in the Men and Millions campaigns, has been designated by the for-

eign society as its field secretary for the Pacific coast. Dr. and Mrs. Dye will be located near Los Angeles.

—The endowment of Transylvania has increased under the present administration from \$218,889.79 to \$419,426.23, and a debt of \$44,000 was paid in 1912. The endowment of the College of the Bible has increased under the present administration from \$179,804.48 to \$255,599.88, and the debt is being reduced. Less than \$5,000 of this increase has come from the Men and Millions Movement.

—Students of Transylvania and the College of the Bible are supplying about one hundred pulpits in Kentucky.

NEW YORK

CENTRAL CHURCH
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Finis S. Idleman, Minister

—Clyde F. Armitage, representing the General Committee on Army and Navy Chaplains, will interview candidates for the chaplaincy as follows: Camp Custer, September 20; Chicago, September 23-27; Camp Grant, October 2; Camp Zachary Taylor, October 4-6. Those desiring to interview Mr. Armitage may write to him at the Woodward Building, Washington, D. C., at any time before the dates designated.

—Three educational conferences were held during a recent week in Kentucky by Transylvania and the College of the Bible. These were attended by one hundred and thirty men representing one hundred and thirteen Kentucky churches.

—The church in the brotherhood making the largest per member offering for outside work, New Union, Woodford county, is ministered to by Professor

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KANSAS CITY, MO.

Geo. W. Brown, of the College of the Bible at Lexington. It gave fifteen dollars per member for missions, benevolence and education last year. Professor Fortune was the former minister.

—The latest issue of the Christian Union Quarterly, edited by Peter Ainslie, contains a number of interesting features. Among these are an editorial by Dr. Ainslie on "Explorers in Christian Unity," and an article by Dr. J. H. Garrison on "The Next Step Toward Christian Unity."

The Illinois Convention Program

Monday, September 2

Evening

5:00—Mothers' and Daughters' Luncheon, Miss Ida Strobe, Oreana, presiding.

7:30—Song service, led by W. E. M. Hackleman, Indianapolis, Ind. Scripture reading and prayer, Mrs. Anna Barbre Colegrove, State Vice President, Taylorville. Naming of Convention Committees.

8:15—Address, "Women in War Work," Mrs. Ida Withers Harrison, International Vice President, Lexington, Ky.

Tuesday, September 3

Morning

9:00—Song service, led by Mr. Hackleman. Bible study, "Teachings of Jesus Concerning Happiness," Mrs. Harrison. Period of Intercession.

10:00—Business period. Statement by President, Mrs. Lura V. Porter. Summary of year's work and reading of recommendations of State Board, Miss Jennie Call. Report of Committees.

11:00—Song. Reading, Mrs. Venice B. Jackson. Missionary Clinic. Slogan and Aim for Five Year Campaign. Campaign Hymn, "O Zion Haste."

Afternoon

1:45—Open service. Song, "America." 2:00—Address, "Children's Missionary Stories," Mrs. Venice B. Jackson, Vice President of Chicago Graded Sunday School Teachers.

3:00—Address, Miss Minnie Vautrin, missionary, Luchowfu, China. Song, "There's a Call Comes Ringing O'er the Restless Wave."

3:45—Recognition service. Church Rallying Song, "Awake! Awake! the Master Now is Calling Us."

Tuesday, September 3

Evening

7:30—Devotions: Song service and prayer. "The Founding of the Church," F. Lewis Starbuck, Peoria.

8:00—President's Address, J. F. Bickel, Taylorville.

8:30—Address, J. Fred Jones, State Secretary of Oklahoma.

Wednesday, September 4

Morning

8:00—Mission study, "Women Workers of the Orient," Mrs. Ida Withers Harrison.

9:00—Devotions: Song service and prayer. "The Creed of the Church," O. F. Jordan, Evanston.

9:30—Business session, S. H. Zendt, Galesburg, President of the State Board, presiding. Report of the Board of Directors, C. C. Carpenter, Princeton. Report of the State Secretary, H. H. Peters, Bloomington. Report of Treasurer, John F. Shepard, Normal. Report of Treasurer of Permanent Fund and Student Aid Fund, M. L. Harper, Eureka. Report of Auditor, W. S. Garlough, Bloomington. Report of Districts: Chicago, Perry J. Rice, Chicago; North Eastern, C. M.

—Carey E. Morgan, of Nashville, Tenn., is now in "Y" service in France.

—The marriage is reported of John Leslie Lobingier, of the Great Lakes Naval Station, to Miss Elizabeth Erwin, the date of the wedding having been August 7. Mr. Lobingier was formerly a pastor in California, but has been in service at the Great Lakes Station over a year.

—T. C. Clark is spending two weeks at Ottawa and Starved Rock, Ill.

Wright, Urbana; North Western, Ward E. Hall, Knoxville; East Central, J. C. Mullins, Mattoon; West Central, O. C. Bolman, Greenville; Southern, R. H. Robertson, Benton. Report of Illinois Disciples Foundation, Luceba E. Miner, Champaign.

11:00—Address, "The Bible School Outlook for the Disciples of Christ," Garry L. Cook, Indianapolis, Ind.

11:40—Memorial service: Solo, "There's a Beautiful Land on High," Frank McDonald, Arthur. In Memoriam, J. G. Waggoner, Canton. Prayer, T. T. Holton, Bloomington.

1:30—Devotions: Song service and prayer. "The Officiary of the Church," Guy V. Ferguson, Monmouth.

2:00—Special music, Department of Music, Eureka College.

2:15—Address, "The Seventieth Anniversary of Eureka College," B. J. Radford, Eureka.

3:00—Special music, Department of Music, Eureka College.

3:15—Address, Francis G. Blair, Springfield, State Superintendent of Public Instruction.

6:00—Christian Endeavor Luncheon. Address, DeForest Murch, Cincinnati, O.

Evening

7:30—Devotions: Song service and prayer. "The Mission of the Church," C. W. Longman, Albion.

8:30—Special music, Department of Music, Eureka College.

8:15—A Statement of Future Plans, H. O. Pritchard, President Eureka College.

8:25—Special music, Department of Music, Eureka College.

8:30—Address, "Our Educational Jubilee," John W. Hancher, Methodist Board of Education.

Thursday, September 5

Morning

8:00—Mission study, "Women Workers in the Orient," Mrs. Ida Withers Harrison.

9:00—Devotions: Song and prayer. "The Future of the Church," M. L. Pontius, Jacksonville.

9:30—Convention business.

10:30—"The Field is the World." The Illinois Christian Missionary Society, C. C. Carpenter, Princeton; Eureka College, E. E. Higdon, Bellflower; The American Christian Missionary Society, J. Alexander Agnew, Mt. Carmel; The Board of Church Extension, A. O. Hargis, Greenville; The Foreign Christian Missionary Society, W. J. Montgomery, Niantic; The Christian Woman's Board of Missions, Floyd B. Taylor, Chambersburg; The Board of Ministerial Relief, B. H. Bruner, Danville; The American Temperance Board, Adam K. Adcock, Centralia; The Association for the Promo-

tion of Christian Unity, Allen T. Gordon, Paris; The National Benevolent Association, B. H. Sealock, Illiopolis.

11:10—Address, "The 1918 International Convention of the Disciples of Christ," Edgar DeWitt Jones, Bloomington.

11:35—Address, "The Whole Task," Frederick W. Burnham, Cincinnati, O., President of the American Christian Missionary Society.

Afternoon

1:30—Community Sing, led by W. E. M. Hackleman.

2:00—Address, Judge Chas. J. Scofield, Carthage. Unfurling of Service Flag for Illinois Soldiers. Solo, "My Own United States," Frank McDonald.

3:00—Patriotic address. (The speaker will be of national prominence and will come to the Convention with the authority of the Council of National Defense.)

A SIGNAL VICTORY IN FARGO, N. D.

BY NORMAN BRIGHTON

ABOUT twenty-five years ago a little group of loyal Disciples opened fire for the King in this thriving and wonderful city of North Dakota. Such loyal souls as the Judds and Monsons were among that first group to set up the standard and plead for the restoration of primitive Christianity, its doctrines, its ordinances and its fruits in this great Northwest. From that day to this they have maintained their integrity amid scorn and criticism and vicissitude of every degree; having no resting place, they were aliens and strangers in the very midst of God's people. For twenty-five years they met, to conduct the work of worship of God, in rented halls, stores, parlors, and during a goodly share of the time they worked and worshipped in the Adventist Church. In spite of it all, they were blessed in their labors, and today their work do follow them. They had additions to their numbers by letter and by confession, so that today they number about sixty in membership, with an ever-growing constituency from which to draw.

About four years ago, at the earnest solicitation of our state secretary, for the C. W. B. M., F. B. Sapp, the Board of Church Extension came to the aid of this desperately needy and worthy people with a loan of \$1,600. Let me say emphatically that but for that loan we should never have attained to the place of importance in the religious life of this city that is ours today. We were despised and rejected of men; we had been advised times without number to save ourselves by absorption in one of the leading denominations, but we knew that some day we should witness the triumph of our holy cause, and we thank our Heavenly Father that at last our faith has been changed into sight. The church building is most beautiful and complete, and taking into consideration its size, one of the most commodious buildings I have ever seen. Its appointments are perfect. John R. Booth and F. W. Burnham have pronounced it A-1. And these two gentlemen are conceded to be experts in this line. Secretary Booth endeared himself to us by coming a long way out of his way to conduct the opening services and assist us in taking proper care of the money matters pertaining to this enterprise. We thank God for such a man in such a place.

I cannot close this brief word without mentioning the fact that for years the

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C. W. B. M. has poured money into this work; supporting its pastor to the extent of \$800 a year, as well as the state secretary to the full extent of his salary. This calls forth our deepest gratitude and places us under an everlasting obligation. Our property is worth \$13,000. This is the only church building we, as a people, have in all this great state, a state leading all others in the production of wheat; a state with unlimited resources and possibilities. There is a marvelous opportunity for expansion in

CAMP CUSTER

WRITE US ABOUT THAT BOY

Minister T. S. Cleaver,
55 Kingman Ave.,
Battle Creek, Mich

this state at Minot, where there is a basement, thanks to the Board of Church Extension; at Willesden, where there is a group of devoted Disciples worshipping in the court house, and at other places.

Our Board of Church Extension and our C. W. B. M. need the best offerings that we can give, if they are to meet the obligations and responsibilities and privileges of this wonderful West.

The St. Louis Convention

By Graham Frank

Two months from the day on which these notes are being written the International Convention of Disciples of Christ will convene in the Union Avenue Christian Church, St. Louis.

For the encouragement of those who are interested in the Convention and in the organized activities of the brotherhood, I would submit the following items of inspiration:

First, the Committee on Recommendations, which is called for in the new Constitution, is being assured by the action of the several State Conventions and State Boards in the election of their respective quotas of members on this important committee. Already the following States have chosen their representatives for this committee: Maryland, New York, Georgia, Texas, Ohio, Indiana, Iowa, Missouri and Western Washington. Other states have agreed to select their representatives. Every

State has been or will be asked to do so.

The Constitution thus sets forth the purpose and personnel of this Committee on Recommendations:

"Throughout the annual assembly there shall sit from day to day, with power to appoint sub-committees, a Committee on Recommendations, which shall receive such reports of the various general agencies as may be submitted to it; shall analyze and scrutinize such reports; shall make such recommendations to said boards as it deems wise; and shall submit the same to the convention. To such committee all resolutions and other business shall be referred without debate. It shall report at each daily business session of the convention; and each item of business so reported shall be approved or disapproved, or recommended to it by the Convention to be revised and again reported. The Committee on Recommendations shall be annually constituted of members of Churches of Christ who shall possess

A LETTER

Editor
THE 20th CENTURY QUARTERLY,
Chicago, Ill.

Lima, Ohio

Dear Sir:

I am teacher of a class of 306 women in our Sunday school. We are located in the industrial section of our city and are known as the "Work-a-Day Folk"—fishermen in the rough—the kind out of which Jesus saw fit to call twelve sturdy ones as His "own."

I realize always that under my care, each Sunday, sit future Mattie Pounds, Lula Eldreds and Mrs. Dyes. So surely do I feel this that I never go before the class without a well-prepared lesson from my quarterly—but, honestly, if I stopped there, I know I should not have a message throbbing with the spirit of the hour. Feeling this keenly, I have sought and found help for my "finishing touch" through reading John R. Ewers' talks in the "Century" just before going to my Altar of Declaration.

Now you will understand how delighted I was on finding a promise of a real-for-sure 20TH CENTURY QUARTERLY. I know before seeing it that it is an answer to prayer—the prayers of countless "great big" souls who have walked down among the crowd and have felt its heart-throb—and have turned sick at the thought of applying the old "hide-bound" plaster to the wounds of these people.

Welcome to your long-sought aid! The sun is going down on the old, stingy, starved world. You have caught the gleams of the New Day.

MRS. CECIL FRANKLIN.

**Does this letter find an echo in your hearts, teachers
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good business qualifications and be actively interested in the various agencies of the brotherhood, but not in their employment. It shall be composer of one appointee of each state or provincial missionary convention, or district convention where there is none more inclusive, and of one additional and preferably lay appointee for every twenty-five thousand, or final major fraction, of members of Churches of Christ within the territory of such Convention. The members of the Executive Committee shall also be ex-officio members of the Committee on Recommendations, which may fill vacancies in its own membership."

To have the reports of our General Agencies carefully sifted by this representative committee and adopted by the Convention on the recommendation of the committee will, in my judgment, give a weight to the action of the Convention that will, in a very real sense, be representative of the voice of the brotherhood. Those who know the manner in which reports have been usually adopted in our former conventions will appreciate the many advantages of this new method.

Second, while we do not anticipate the attendance of large numbers of people at St. Louis, we may, I think, look for a very representative attendance. Out of the experience of the Y. M. C. A. war-work conferences, Red Cross conferences, Liberty Loan pre-campaign meetings, and such gatherings, we have learned that the getting together of a smaller number of carefully chosen men and women may carry with it an influence greater than that of assembling a larger crowd of more or less uninterested persons. If each church will select and send at least one of its best men or women, and if the best individuals of the churches will come to the St. Louis Convention, its power will reach very far through them.

Third, those who are somewhat weary of the old convention program which occupied an entire week and covered very largely the same ground from year to year, will be interested to know that the convention will be very much shorter this year—it begins Wednesday night, Oct. 9, and closes Sunday night, Oct. 13—and that the program will be shot through with the great new things that are being born out of the womb of war. The leaders of our organized work are fully aware of the new and larger day that has burst full upon us and in all their plans and programs this new day is the decisive factor.

For these and for many other reasons, let us look forward to our St. Louis Convention and prepare for it with the courage, hopefulness and humility which these great todays and greater tomorrows demand and which they make possible.

AN APPRECIATION OF MRS. J. Z. TYLER.

Thursday, July 23, 1918, the following telegram was received: "Mamma passed peacefully away at 1 15 this morning. J. Z. Tyler." This announcement will awaken in thousands of people emotions too deep for utterance. It may sound trite, but it is literally true; a heroine has gone.

On December 31, 1918, it will be nineteen years since J. Z. Tyler, on account of a permanent break in health, as a result of overwork, preached his last sermon in the Euclid Avenue Christian Church, Cleveland, Ohio, from this text: "Keep yourselves in the love of God."

For the next sixteen years Mr. and Mrs. Tyler remained with this church. While their formal pastorate had closed, their real ministry did not cease; it only assumed another phase. There was no public speech; but the silent, ceaseless testimony of their lives was eloquent and convincing.

This is to be an appreciation of Mrs. Tyler, but it is difficult to write about the wife without including the husband, for the twain were one in the fullest sense. Mr. Tyler's break-down came when he was in the prime of life. Mrs. Tyler, healthy, happy, buoyant, beautiful, capable and fit for any task, now bravely and cheerfully assumed the maintenance of the household and the care of her husband. For nearly sixteen years she absolutely did the work of two women. Mr. Tyler gradually grew more helpless. He had to be dressed, fed, assisted when he lay down and arose, supported when he walked and during the night frequently turned in bed. All of this Mrs. Tyler did, in addition to managing a household of boarders. Through all these years of toil and burden-bearing there was no advertisement of misfortune, no discontent, no bitterness, no complaint; but incurable optimism and contagious good cheer. "The peace of God which passeth all understanding" stood guard over that home. The joy of the Lord filled the whole house. People who went there to sympathize with the afflicted and burdened had real difficulty in detecting any affliction or burden: for they found nothing but good cheer and came away rebuked by their own discontent, vowing that never again would they complain. Those who went there to minister were ministered unto. In time this house of good cheer became a shrine to which editors, authors, missionary secretaries, educators, ministers and laymen from every part of the world made frequent pilgrimages. They went there not to give but to get, not to bless but for a blessing. They went there to

be initiated into the mystery of contentment.

In time disease made inroads upon a body whose vitality was low and whose powers of resistance were at a minimum. Our hearts ached when we saw how Mrs. Tyler was wasting away. An attack of blood poison necessitated the amputation of her right foot. When the operation was proposed, she said: "For papa's sake I am willing to risk it." In after days when we saw Mr. Tyler lying helpless upon his couch and Mrs. Tyler sitting by his side, her crutches on the floor, it was not pity, but admiration that we felt for them; for there was the same optimism and good cheer; there was a mellowing and sweetening process. They were more than conquerors; being made "perfect through suffering." The spiritual had gained the ascendancy over the physical. They had demonstrated

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WILLIAM WOODS COLLEGE FULTON, MO.

Announces to Alumnae, Students and Friends that it has reached the capacity of its dormitories and therefore will accept no more reservations for this year. This unequalled registration record includes the added accommodations of the enlarged new dormitory. Reservations for 1919-20 now being received.

Joseph A. Serena, President.

August 15, 1918.

to us the supremacy of the spirit over the body.

Nearly three years ago the Tylers returned to Richmond, Virginia, the scene of their earlier labors and triumphs and the home of their older daughter, Ethel. Mrs. Tyler became partially blind and Mr. Tyler almost speechless and even more helpless. Here these two happy lovers, living more in the spirit than in the body, continued to keep themselves "in the love of God," each becoming more precious to the other. At least the heroic wife fell, "a living sacrifice" to the one whom she took "for better, for worse, for richer, for poorer, in sickness and in health, in poverty and adversity, until death do us part."

During these nineteen years of imprisonment and affliction, while Mr. Tyler's body has been gradually failing, he has been more than compensated with increasing intellectual strength and spiritual insight, that seemed to us superhuman. But even greater than these has been his compensation in the constant, comforting companionship and unselfish and skillful ministry of one of the noblest wives that ever graced a home. The Brother Tyler we know today could not have been, had it not been for Sister Tyler; and the Sister Tyler we have known could not have been were it not for God.

J. H. GOLDNER.

Cleveland, O., Aug. 12, 1918.

THAT \$600,000 IN SIGHT

The receipts of the Foreign Society for the month of July amounted to \$91,482.64, a gain over the corresponding month last year of \$10,693.10. The gain in the General Fund receipts reached \$27,750.63. The Sunday schools gained \$10,187.89. This is fine. The churches, as churches, show a loss for July of \$1,525.05, but the individual gifts reveal a gain of \$4,789.00. These are good figures and they cheer us on the way.

The gains on the year, up to August 14, bound up to \$49,452.83. That is, the total receipts reach \$415,770.48 to August 14.

There should be no difficulty in going up to at least \$600,000 by September 30, when the books close for the year.

Let us rejoice in the opportunity of spreading abroad a knowledge of the Lord among the nations of the earth. These are great days to serve.

May every church and all the friends do their best now.

STEPHEN J. COREY, Secretary.

Cincinnati, Ohio.

—O. F. Jordan, of Evanston, Ill., has been invited by the Fourth Liberty Loan Committee of Illinois to speak over the state in the interests of the new loan. Mr. Jordan has consented to give his services in portions of the state adjoining Chicago.

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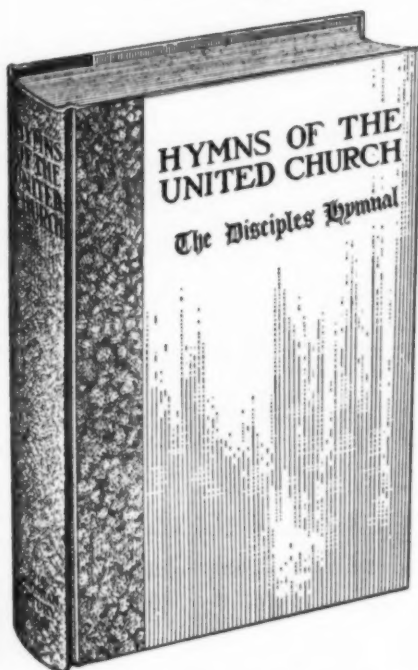
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